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UNITY.

[Home-Talk by J. H. N., April, 1858.]

THE great purpose of God is to produce unity; and this idea is the key to his dealings with mankind, in the whole history of the world. In the process of attaining it, he must begin with a mustard seed, separate a nucleus, and then advance as he can add one thing after another to it by assimilation, still preserving its unity; and let its increase proceed only so far as it can perfectly digest what it takes in. The case of Abraham, and the separation of the Jews as a peculiar nation, was an expression of God's purpose of unity. He said to Abraham, "I will be to thee a God, and I will bless thee and thy seed, and in thy seed shall all the nations of the earth be blessed." He thus made a beginning by showing his favor to a single individual, and through him blessed his seed, and through his seed all the nations. His plan in the case of Christ was the same. Beginning with a single man, that man drew in his twelve apostles, and they drew in the church; and the souls of the saints in the world of Hades were drawn in to become the body of that one man. The theory of "individual sovereignty," which represents God as equally disposed to favor this one, that one, and the other, and each one independently, dispensing his blessings indiscriminately, and building up men and nations, side by side, independent of each other, condemns all his past dispensations to mankind.

It is not necessary to say that God cannot make people good and happy, each one by himself; but that is not his plan; he has a better one. His plan is to begin with a unit, and keep it a unit, and make it grow only as fast as it can be kept a unit. And whatever is going on with this or that individual, is only a preparation of raw material. To understand the Bible, and to understand history, it is absolutely necessary that we should be rooted and grounded in this primary truth, that unity is the important thing, and that all

other things are raw material for unity, and worth nothing for any other purpose. As to the merits of God's plan, it is evident that according to his apprehension (whether it is correct or not), unity is the most perfect means of happiness. Men have at least some involuntary theories in favor of the same idea. The unity between the sexes, for instance, is recognized as a true quarter in which to seek happiness. There is quite a general apprehension in the world, that marriage is a focus of bliss—and that is only one form of unity. With this theory of happiness, that its focus is in unity, God is seeking the greatest amount of unity possible. To that end he will first prepare a great quantity of raw material. And during the time that he is preparing the raw material, he will pour out his blessings indiscriminately, send his rain upon the just and the unjust; and persons who have a disposition to isolate themselves, and seek individual happiness, have an opportunity to misunderstand him, and envelope themselves in a mist of darkness, in which the whole universe is a puzzle to them. But if they seek the light, the very first truth they will find out, is, that *unity in God's estimation is the primary means of happiness*; and in order to secure the greatest amount of happiness, he has set his heart on the greatest amount of unity. That is the meaning of his law and his gospel.

THE RECOGNITION OF OUR SOURCE.

[Home-Talk by J. H. N., April, 1858.]

THE interior of our life is always toward God, and open to him; he has access to it and quickens it. All the real happiness and fruitfulness and power that we have ever had, is the inward working of God; and he insinuates himself into our life when we do not know it and give him no thanks for it, but appropriate the benefit to our own use, and glory in his inspiration as proceeding from ourselves. He works in us silently. "The light shineth in darkness, and the darkness comprehendeth it not."

That unrecognized relation however between us and God, cannot be a perpetual one. If we take the life that he gives us and push out in the centrifugal direction, away from him, without paying any attention to him, or making returns to him voluntarily, it is absolutely necessary that our career should be limited. There is the same necessity as in the case of brutes and vegetables. We cannot rightfully and profitably become immortal, and get into a permanent relation of fruitfulness to God, except as he brings us into a state where we

know that our life comes from him, and establishes us in a returning action toward him of faith and thankfulness.

When we come to recognize our source, then our life is sealed to us. We have only a lease of it, so to speak, while we are glorying in individualism; but we get a warranteed when we turn back and search out its source and understand where it issues from. The great secret of eternal life lies in turning back to our source, and discerning what was true previous to our discernment of it. Of course when this recognition on our part is established, there will be new and lively action between us and God; it will be profitable for him to give us a free flow of life, because he will receive it back in thankfulness. The more we make returns, the more he will love us; and the more he loves us the more fruitful we shall become. But what we need in the first place, is not to get into some new relation, or let into ourselves some new stream of life, so much as to fall back on the basis of our life revealed in the creation, and know of a certainty that in God "we live and move and have our being." We need to be reconciled to that which is already in contact with our life, flowing into it, and quickening it; to that antecedent element, the breath of God, which gave us being. It would seem to be very easy to do that, yet in one sense it is very difficult, the outward tendency of life under common influences is so strong.

We need to be inverted (which is the same thing as to be converted), so that we see the life that is back of our own, and come to the knowledge of our antecedents. It is a simple thing, and yet it requires almighty power. God only can call us backward out of externality to the perception of the power that is the life of our life. He can call us back to that interior vision, catch our eye, and charm us into the knowledge of himself. He says to us, "Turn from looking outward; look not toward matter, but look toward spirit." His mercy is upon us to bring about that change in us, that we may have eternal life.

CONVENiences OF COMMUNISM.

WE like to see the enthusiasm occasionally manifested now-a-days by people who are finding out the advantages of a co-operative store, laundry, or kitchen. They say there is economy and comfort in co-operation, and so there is. The Community can give strong testimony on this point. In fact, the co-operative system which is working into notice in England and in this country, is only a half-way station between isolation and Communism. Communism

realizes advantages which in ordinary life would not be thought possible. One by one the principal trades have grown up among us, and being all managed for one interest and by our own people, they help each other wonderfully. The machine-shop in particular is worthy of mention. It is the heart of pretty much all the other businesses—repairing and building up what time and use break down. It mends the printing presses, makes almost all the machinery and tools for the silk and trap factories, repairs mowing-machines for the farmers, makes iron fixtures for the builders, and even turns out some philosophical apparatus for the schools. It is in turn well served by the other departments, especially by the foundry.

But aside from the capital way in which the different departments of business assist each other, we find that there are many personal comforts derived. In the large family we are enabled to use steam, whereas very few "one-horse" families can afford it. Years ago we used to get up at five o'clock, once a week, to scrub the dirty linen of the family. To be sure we were arranged in couples, each man having a woman opposite him at the wash-tub, so that it was not so *very* disagreeable. Now, all this is done for us by steam-power, which besides, cooks our food, warms our rooms, and turns machinery. Furthermore, if you want a little printing done, you have only to go a few steps to the printing-office and make your wants known to have them fully supplied.

Perhaps your clothes begin to look a little "seedly." You go at once to the tailor, who takes your measure, shows you his cloths from which to select, and the garments are forthcoming. With equal courtesy the shoemaker will get you up a pair of "final" shoes to order. The color of your dress doesn't suit you? Take it to the dye-house and you can have it made almost any color you like. Your teeth trouble you? Go to the dentist office in the Tontine and he will fix them very skillfully. If, by mischance, a window-pane gets broken, the man who acts as tinsmith, tinker, and glazier, will put a new one in its place; or if a knife blade is bad, he will replace it. If my eyes don't happen to see alike, the amateur optician will make them do so by fitting me with a pair of spectacles made on purpose. And so on.

One of the greatest comforts connected with Communism—and it is a comfort that cannot be found in a co-operative store—is, that when one wants anything he goes and gets it without worrying about the dollars and cents which it costs. Probably there are not half a dozen persons in the Community who can tell how much their clothes, or writing paper, or umbrellas, or penknives, cost. We learn to select that which is adapted to our wants without thinking much about the price. Those who do the buying, do that thinking for the whole family. All these conveniences and comforts seem to be a sort of premium on unity and organization.

CANNING STRAWBERRIES.

CANNED strawberries are rather unpopular; a not very surprising fact, considering the samples of this preserve found in our markets. But it is to be regretted that the strawberry has thus fallen into disrepute, as it is one of

the most reliable, as well as the most productive of all the small fruits, and may be raised for canning purposes at a cost not exceeding eight cents a quart. Preserved strawberries, however, are not to be judged by all the specimens found for sale; for many are put up by persons who, though honest in their work, have yet no idea how good a preserve can be made of the strawberry. In order to make a first-rate preserve of it, certain rules must be strictly followed. And when thus dealt with, many think it scarcely surpassed by any other fruit.

Before giving the method of preserving strawberries practiced by the O. C., let me say that this berry should never be packed in tin cans. Little or no difference in flavor is perceptible in most fruits, whether preserved in tin or glass. The strawberry, however, proves to be an exception, and in preserving it, glass jars or bottles (holding a full quart) should be used. This must be borne in mind in applying the following rules for canning it.

In the first place, the fruit is taken fresh from the vines, when not over-ripe, and hulled on plates of a size suitable to hold one and a half pounds. Each plate of fruit is separately weighed, and passed to those engaged in filling the bottles. Some syrup should be prepared, made of the best quality of granulated sugar dissolved in water in such proportion as to indicate twenty-six degrees by the saccharometer at the boiling point. The syrup, if sufficiently cool, is now turned on, enough being poured into each bottle to cover the fruit and fill it to the neck, or within two inches of the top. The throat of the bottle is one and a half inches in diameter, with what is called a choke, to hold the cork. The cork is a quarter of an inch larger in diameter, and one inch and a quarter in length. It is driven into the bottle by means of a machine made for the purpose. In driving the cork, of course more or less air is pressed in with it, which is allowed to escape by passing an awl between the cork and bottle. The opening thus made immediately closes again on the withdrawal of the awl. A tin clasp is now placed over the top of the cork so as to clasp the rim of the bottle; thus holding the cork from being forced out by the pressure of the expanded air during the process of heating. The bottle is now ready for the bath, which is managed as follows:

A box is constructed, divided by partitions into two or more compartments, capable of holding thirty bottles each, and with covers fitted to each compartment. Racks are also fitted to each partition, and made to rest on blocks in the corners, that will raise their tops six inches from the bottom of the box. These racks should be made of half-inch strips nailed on cross-pieces a quarter of an inch apart; on these strips, slight ribs are raised for the bottles to stand on. A steam-pipe, an inch in diameter, should enter each compartment at the back side, run around the other sides and pass out at the back side again. To this pipe a stop-cock should be attached for the escape of the condensed steam.

The pipe must rest on the bottom of the box. With this arrangement each compartment may be operated independently. When all is ready, water is let into the box to the depth of three inches. The bottles are then placed on the racks, and the heating process begun by letting

on the steam. By this means the water beneath the bottles is slowly brought to the boiling point, and by the steam arising therefrom the bottles are heated.

For the purpose of determining at all times the temperature of the bath, a hole two inches in diameter is bored in the front side of the box above the rack, and a thermometer placed on the outside of the box in such a manner as to have the bulb come in the center of the hole. The hole is then covered by screwing on a concave piece of wood corresponding to its size.

We have been thus particular in describing the fixtures of the bath, for the reason, that by this method we have succeeded in reducing the liability of breakage from six or eight per cent., to two per cent. or less; and in case a bottle does break in the bath, the fruit is saved on the rack, with only the loss of the syrup. From half to three quarters of an hour is allowed for bringing the contents of the bath to the boiling point, which will be indicated by the thermometer. The heat is then held at this point with as little pressure as possible for the space of ten minutes, and then allowed to fall two or three degrees below boiling, and held at that point five minutes longer. Should the heat be so great as to create steam inside the bottles—securely corked as they are—more or less breakage would be the consequence.

We formerly experienced some difficulty in preserving strawberries in glass, and some have abandoned the idea of preserving them at all, on account of their liability to ferment. We have proved to our satisfaction that this last difficulty arises from the lack of proper heating. In applying heat to the bottles, the juice is extracted from the berries, and the fruit, becoming soft, rises and packs closely in the top of the bottles, thus excluding the liquid, so that the heat does not readily penetrate the center of the mass; consequently the fruit is liable to get insufficiently heated, and hence fermentation follows. It should also be borne in mind, that syrup does not heat as fast as water, nor does it boil at the same temperature.

In pursuing the above method we find no more difficulty in preserving strawberries, than any other fruit.

The process of cooking the strawberry for preserving may be performed in private families, by placing the bottles, open, in a water bath, corking them after heating. But there will be more or less liability of mould forming on top of the fruit. For the use of private families self-sealing jars are very convenient, but a large share of them are more or less unreliable, and are too expensive to be used in canning for market.

We have experimented in preserving the strawberry by dissolving the sugar in the juice expressed from the small unsalable berries. This we find greatly improves their richness of flavor.

SEALING THE BOTTLES.

When the time of cooking has expired, the bottles are taken from the vat, laid on a table separately and allowed to cool a little. They are laid on their sides instead of standing them up, for the reason that the cork and top of the bottle is thus kept hot and in better condition for sealing, and also because any leakage through

the cork is in this way detected. The clasp that holds the cork in place is then partially loosened, and an awl inserted between the cork and the glass, thus allowing the air to escape, and relieving the pressure on the bottles. The clasp is then entirely removed, and the cork shaved off level with the top of the bottle, which is then passed to the man who does the sealing. This operation is most expeditiously performed by applying a little melted wax to the top of the cork with a brush or flat stick, and then slipping on a tin-foil cap, and rubbing it down smoothly by means of another cap made of sole-leather, and fitted to the top of the bottle.

A still more expeditious way of sealing, is to have the caps previously prepared by turning into them enough melted wax to cover the top of the cap. It is then set aside to cool. When the caps are to be used, it will be found that the top of the bottle will generally be warm enough to make the wax stick; when this is not the case, placing the cap on the side of a hot bottle a minute or two will readily soften the wax.

Sealing-wax is made by melting together two ounces of tallow and one pound of rosin.

H. T.

THE ONEIDAS.

BY S. H. R.

III.

A WAR PARTY.

"Where are my foes? say warriors, where?
No forest so black
That it can hide from my quick eye
The vestige of their track:
There is no lake so boundless,
No path where man may go,
Can shield them from my sharp pursuit,
Or save them from my blow."

HAVING taken a rapid glance at the numerous wars and extended conquests of the Konoschioni, let us now see how these were inaugurated and with what spirit they were conducted. The most daring exploits were often performed by a mere handful of men, and most of their conquests are said to have been made by small bands of at most two or three hundred warriors. Every man who went to battle was invariably a volunteer; and so potent were the various inducements of ambition, patriotism, personal animosity, and innate love of battle for its own sake, that the sachems and old men had to restrain rather than encourage enlistments.

Important wars were always determined upon in the general council of the League, held at Onondaga, by a unanimous vote of all the nations; but each nation could and did engage in hostilities on its own responsibility against its special enemies. The occasions of war were even more numerous and trivial than those recognized by so-called civilized nations. Encroachments upon the hunting-grounds of neighboring tribes, or some lawless act of a single individual, often sufficed to initiate a bloody conflict that called the whole confederacy to arms. Wars against the Cherokees and Catawbas were always in order: to get up a war-party and successfully lead it against one of those tribes was a favorite pastime with the Oneidas and Senecas especially.

As each warrior furnished his own arms, equipments and commissariat, an Iroquois army could be raised and got in marching order in a very

few hours at most. Unencumbered with baggage, they moved with such celerity that it was but five days' journey from central New York to the Tennessee. The warrior's outfit for the campaign consisted of a blanket, breech-cloth, leggins, and moccasins. His arms, obtained from the whites, were the musket, tomahawk and scalping-knife; though the long-bow and war-club of earlier times were never wholly abandoned. When on the march each man carried a bear-skin pouch, suspended at his side by a shoulder-belt, which contained his provisions, consisting of charred corn pulverized and mixed with maple sugar. A few spoonfuls of this daily, in a cup of water, would sustain an Iroquois in long and rapid marches. Every warrior also had a pouch tastily ornamented with porcupine quills and wampum, which contained his pipe and tobacco—the indispensable accompaniments and never failing solace of the red man.

When war had been declared by the League, or by a single nation, a tomahawk, painted red and decorated with red feathers and black wampum, was stuck in the war-post of each village, after which any one was at liberty, so long as the war should continue, to engage in hostilities against the enemy when and how he pleased. Some favorite or ambitious war-chief would then appear in full war costume—nude to the waist, face hideously painted, hair partly shaved, and the rest tied in a knot on the crown of the head and decorated with eagle's feathers—shouting the war-whoop as he passed each door. Reaching the center of the village, he struck his hatchet into the war-post and commenced the war-dance—the impetuosity, fantastic contortions, and savage gestures of which were in perfect time and keeping with the stirring words he sung, as he recounted acts of valor and predicted the overthrow and ruin of the enemy. Those wishing to engage in the enterprise signified their determination by coming forward, painted and plumed like the chief, and joining in the dance and song. At the end of each stanza, or strain of the music, the war-whoop was raised in full chorus, and then the song and dancing recommenced with increased excitement. When the band of volunteers became sufficiently numerous, and they had danced and sung themselves into a state of mind bordering on frenzy, they partook of a feast of dog's flesh—thus pledging themselves, as by an oath, to faithfulness—and then immediately started for their destination.

If the war was general, the bands from the different towns of each nation met at some appointed place and proceeded together to the general national rendezvous; but each party remained under the command of the chief with whom they had enlisted, and to whom they had pledged their faith. General movements were planned and sanctioned by a council of the principal chiefs; but no such authority as that vested in a commander-in-chief was recognized. The Iroquois were naturally haughty, vain, and fond of display. Their expeditions in passing any sort of their English allies generally demanded and received the honors of war, and then gravely returned the salute by a discharge of their muskets.

The Konoschioni always went to war in canoes when practicable, in which they could carry

more substantial provisions and glide through the lakes and streams with great rapidity and ease, leaving no warning footstep behind to tell a passing enemy of their proximity. At the place of starting, by means of their rude picture-writing, they inscribed upon a tree, from which the bark had been peeled, a record of the number of their canoes and men, of what nation they were, and with whom they were at war. On returning they recorded in the same manner the results of the expedition, including the number of men lost, scalps taken, and prisoners secured. When their route was through the forest they marched in single file and in perfect silence, with a measured but rapid stride that few white men could equal. They toed in as they walked.

On entering the country of an enemy the party became very vigilant, for they well knew that they carried their lives in their hands. Every broken twig or vestige of a footstep that betokened the recent passage of man or beast, was carefully scrutinized. Often the most trifling evidence served as a timely warning or determined the course of future action. In open battle each man fought according to his own judgment, and generally from behind some sheltering tree. But the aim always was to surprise the adversary if possible. To effect this they resorted to every conceivable artifice, toiling day after day and spending many a sleepless night prowling about or waiting for the expected moment to strike. They generally attacked about daylight, raising the appalling war-whoop as they sprung upon their victims. After taking as many scalps and prisoners as possible, and laying the towns of the enemy in ashes, they hastened homeward with their trophies.

When the war-whoop announced the approach of the party, all the people gathered to welcome them. If they returned defeated they were never reproached, but received in mournful silence. If they entered with many prisoners and scalps, dancing and singing their songs of triumph, some old chief welcomed them home in an appropriate address, to which one of the band replied, giving an account of their exploits. Prisoners were carefully bound and guarded, though well fed and respectfully treated on the march; but on reaching home they were sometimes paraded through all the principal towns of the confederacy, and subjected to blows and every species of insult from the women and children. After three or four days of rejoicing, and mourning for the fallen, the fate of the captives was decided. The Iroquois never sought to recover their captive friends by exchanging prisoners till long intercourse with the whites wore away their preconceived opinions. Prisoners were adopted, or led to the stake, where they met a fate too horrible to be detailed. Occasionally some renowned chief would be dismissed with presents to his own country, to show that they feared not to spare a formidable foe. In this case, though no pledge was asked or given, the liberated prisoner never again warred against the nation who had spared his life. His honor forbade him to ever harm them.

The Iroquois carried the practice of adopting prisoners farther than most Indian nations did. Families who had lost friends were first allowed to select such prisoners as they chose to take

their place; after which the people generally could adopt as many of the remaining as they wished to save or happened to fancy. Those adopted were initiated by being forced to run the gauntlet; that is, pass between two rows of women and children who struck them with whips and clubs to their hearts' content. If bold and self-possessed, the captives reached the war-post with little or no injury; but if they manifested fear, or hesitated, it often cost them their lives. If any fell or were struck down they were immediately dispatched, as unworthy of admission into the League of the "chief of men." Those that passed the ordeal successfully took new names and became real Iroquois at heart, seldom or never betraying the confidence shown them. If any ever grew homesick or discontented—which rarely happened—they were loaded with presents and sent to their kindred.

THE CIRCULAR.

O. C., MONDAY, DECEMBER 20, 1869.

MONKISH SECLUSION.

THE Community has often been upbraided by friends as well as enemies for its life of retirement and seclusion—for its separation from the world and indifference in respect to letting its light shine in deeds of benevolence, philanthropy and propagandism. It seems to us however that something might be said on the other side, and in common fairness ought to be said before the final verdict on this point is rendered. It is true that the O. C. has regarded it as a paramount duty to give chief attention to home culture and self-improvement, realizing that it would be but a poor light that would shine forth from it if a good deal of attention were not given to providing oil and keeping its lamp well trimmed and burning. And then the Community has had a little different interpretation of the exhortation "to so let your light shine," &c., from what is commonly given and received. It seems to be quite a prevalent idea that the fulfillment of the above exhortation implies that one should ostentatiously carry his light around and even thrust it into others' faces, forcing them, as it were, to observe its brilliancy whether they will or not. The O. C. does not regard such a course necessary to escape the imputation of putting its light under a bushel: it has great faith in deeds and facts, as the best means of producing a permanent and steady light. We will revert to some of the more obvious ways in which the Community has shed its light abroad.

First, it has extended a cheerful hospitality to all who might be attracted to it, either from curiosity and to get a good dinner, or the deeper motive of investigating its principles; it has always been ready to give a reason for the hope that is in it, and to administer, as far as is in its power, to the wants of all. In this way thousands yearly invade our "seclusion," and have an opportunity to observe the "fruits" of our doctrines, and judge of the quality of our "light."

Then the Community has held its daily evening meetings with the regularity of the sun, and has many times admitted its guests, if they desired, to its meetings, and accorded them freedom of speech. This custom of the Community has resulted in very frequent inroads upon its imputed seclusion.

Again, through its manufactures and agents, the O. C. has kept up a constant and systematic contact and intercourse with the out-side world. The Community manufactures (steel-traps, machine-twist, &c.), are renowned from Maine to California, and its agents go where its manufactures go. The former make their "circuits" with all and more than all the regularity of the Methodist itinerants; and if they do not have so much to say about creeds and doctrines, they carry the light of faithfulness and honesty into the darkness of shams and fraud.

Something might also be said about the career the Community has had in horticulture and fruit-preserving, and the light, knowledge, and love of excellence it has diffused through these channels; and how hard it is for the former patrons of our fruits and vegetables to forgive us for discontinuing the marketing of fruits. They would fain have us believe that the brightest luminary of the O. C. has gone out in darkness, and that their homes are left desolate; and the taunt comes back playfully, rather than sincerely, perhaps, that the Community has grown rich and lazy, and does not like to work as well as formerly. But the defence is, that there should be freedom after setting up a proper standard in any given department, to go on to higher attainments in other fields.

Finally, it should be remembered that a free weekly paper has been issued by the Community since its organization, diffusing what light it has been the recipient of, on the religious, social and material problems of life. Its readers probably number at present at least 10,000. Besides this, "American Socialisms" is just issuing from the press, and whatever may be thought of its light, it will not be favorable to seclusion.

If the Community has set its heart on monkish seclusion, fate is evidently against it; as witness W. Hepworth Dixon's "New America," the "Midland Railroad," &c. The latter seems destined to break up what little seclusion the winter months have heretofore afforded us.

HOW TO HONOR THE BIBLE.

AS the Bible has caused Communism, the effect of Communism will be to restore respect to the Bible by presenting anew its living spirit to the consciousness of mankind. The Bible under the manipulation of the formalists has come to be too much regarded as a mere ritual and book of service. Something is needed to bring out again afresh to the people its divinity, by showing it as a power in society and life. This Communism does. If stationary churches and stereotyped forms and imperfect society were to continue as they are, and these were all that could be presented as setting forth Bible religion, the world would become infidel, and with reason. But happily it is the glory of the Bible that it is not a mere ritual, but is a living, progressive institution that inspires continually improved forms and keeps pace with mankind, or rather leads the foremost van of progress.

Men cling to what they suppose is the Bible, when in fact they are hugging only dead formulas from which the Bible long ago escaped. If you want to find the Bible, do not go to any backward-looking box-trap institution, for it will never be there; but go to the very foremost, freshest, newest burst of improvement, social, moral and spiritual, and there you will find the Bible rejoicing in its work. No lazy man can believe the Bible or keep company with it. It is only for the wide-awake, the irrepressible, the victorious. Infidels, who suppose that the Bible is an old book holding back mankind; and the churches, who think it is a good book of stationary forms with no motion in it, are equally out of the way. Both of them are dealing with the covers of the book only—neither of them with its substance and spirit. For the Bible is in reality a book of power, a mighty on-moving inspiration which will never let mankind rest until the millennium of heaven drives all sin and suffering from the earth.

To honor and represent the Bible, then, we must not be caught in the letter of it, which Jew and Christian have successively outworn, but must keep near its spirit. Find out that class and that cause which embody the life of the Bible which is set forth in the saying, "Thou shall love the Lord thy God with all thy heart, and thy neighbor as thyself," and however heretical and unpopular they may be in the eyes of men, they alone are the exponents of the best of books; and theirs will be the honor of exalting it, and by giving expression to its spirit, of saving the world from infidelity.

CHURNS vs. TONGS.—Miss Olive Logan lectured at the village of Oneida last week, and took occasion, it is reported, to give the ladies of her audience some advice, wholesome or otherwise, about their dress: advising them, for one thing, not to adopt the fashion of the O. C. women, and thus make *tongs* of themselves. What style of female costume Miss Logan does advocate (she displayed on this occasion the absurdity of an immense "Grecian Bend"), whether the fashions now in vogue by which women make *churns* of themselves is her ideal or not, we are not informed, but it seems no more than fair, that women should have the freedom of choice between *tongs* and *churns*.

It would appear that the Creator, in making the original woman, studied the model of the *tong* more than that of the *churn*, and that nature adheres pretty strictly to the original pattern; and since locomotion was to be a prime function of the race, we can hardly fail to argue that He displayed good judgment, if not good taste. Without claiming that the dress of the Community women is anything more than an approximation to the true standard, we submit that it approaches more nearly to nature than the *churn* fashion.

COMMUNITY JOURNAL.

ONEIDA.

—Mr. W., who has a passion for statistics, makes the following statements concerning the sugar used by the Community. The aggregate amount used in twenty-two years is 228,222 lbs. Yearly amount used 10,374 lbs.

—Reviewing and "cramming" for the coming examination fully occupies the attention of the students now-a-days. Sixty pages of grammar for a lesson, one hundred and four pages of algebra, and so on through the different branches. "This," one remarks, "is what starts the sweat on a freshman."

—"Why, this silk looks as nice as the *imported* silk," said a lady visitor, as she was making the round of the spooling-room a day or two ago.

"We don't have imported machine twist now-a-days," blandly replied G. D. A.

"Oh yes we do; and some of it is very nice," said the lady.

"Ah! what silk do you use?" inquired G. D. A.

"We use the ——," responded the lady, mentioning a brand, with a musical Italian name, which, by her tone, she evidently thought was imported. Imagine her astonishment on being told that it was manufactured in New England. The lady subsided as gracefully as she could, and we almost reproached ourselves for dispelling her pleasing illusion.

—Mr. A. Findlay of Tamorack, Ill., writes to the Community under date of Dec. 5th, 1869, as follows:

"Dear friends:—Money we have very little of, but an abundance of grain. If you are in want of Indian corn, or oats, we will send you from Joliet a car-load, in such proportions as you may desire, either in bulk, or in bags. Here is a store that you are invited to draw from without money." This generous offer came just as we were about to purchase three or four hundred bushels of corn, and the rhyme and surprise, altogether, made a very agreeable "humming in the tissues." We gave Mr. F. our order for a car load of corn, proposing in return to enter his name in our book as a "permanent subscriber," entitled to all the publications of the O. C., present and prospective. Such exchanges as this do the heart good, and are harbingers at least, of the "good time coming."

Thursday, Dec. 16, 1869.—Hardly a vestige of our snow is left, and to-day it rains. Our winter, it seems, began too high and loud to last. It has flattened most woefully from its original key.

—The Examination began to-day. We understand that the process is something like this. The students are told to come to the recitation-room at a certain hour, bringing with them pencil and paper, but no books. When there, they seat themselves behind the little round tables, and demonstrate on paper the problems given them, &c., &c. Those who have

already passed the "fiery ordeal" of the examination, say that it is much harder to write such answers, than to give them by word of mouth—one has to be more careful about the particular words used. But this is the best way, probably, of testing the soundness and definiteness of their knowledge. In fact it shows what they really know. This reminds us of some sentences by Lord Stanley, which, as they seem appropriate, we give below:

"What a man can write out clearly, correctly, and briefly, without book or reference of any kind, that he undoubtedly knows, whatever else he may be ignorant of. For knowledge that falls short of that—knowledge that is vague, hazy, indistinct, uncertain—I for one profess no respect at all. And I believe there never was a time or country where the influences of careful training were in that respect more needed. Men live in haste, write in haste—I was going to say think in haste, only that the word thinking is hardly applicable to that large number who, for the most part, purchase their daily allowance of thought ready made. You find ten times more people now than ever before who can string words together with facility, and with a general idea of their meaning, and are ready with a theory of some kind about most matters. All that is very well as far as it goes; but it is one thing to be able to do this, and quite another to know how to use words as they should be used, or really to have thought out the subject which you discuss."

—At the children's hour, last Sunday evening, the little ones were astonished by the information that they were being "brought up by steam." How could this be? they wondered. But the person sitting in the story-teller's chair went on to explain, that five or six years ago we had no steam at all; at that time we bought a steam-engine to do the washing with; then we began to cook and print by steam; and now steam turns all the machinery in the spooling-room, heats the whole house, and tells us when to go to our meals. Our children are being brought up by steam because their clothes are washed by steam, their food cooked by steam, the water they bathe in is heated by steam, and when they move into their new house next year, they will all be warmed by steam.

—An English artist on the staff of a London pictorial, called here one day last week. He brought with him a letter of introduction from one of the special reporters of the New York *Tribune*; (the latter, by the way, is a person we are not acquainted with.) The letter of introduction was read in our evening meeting, and was the occasion of considerable laughter. The superscription of the envelope was "*Elder Jas. V. Noyes*, Oneida Community, Oneida, New York," while on the inside of the letter the writer addresses Mr. Noyes, as the "*Presiding Elder*" of the O. C. We cannot comprehend the motives for "piling on" such grave titles: they are utterly unknown among us, and we are quite sure that the *Tribune* folks, some of them at least, not only know Mr. Noyes's true name, but know better than to address him in such a highflown manner. Mr. Noyes might as well address Mr. Greeley, for instance, as "*Mr. Hepworth Greeley, presiding elder, local preacher, and exhorter of the New York Tribune!*" To some of us who were brought up in the Community, and never lived where such titles as "deacon," "elder," "reverend," and the like, are used, the idea of having any of our family addressed in such a style, is peculiarly amusing.

—The decision, spoken of in last week's CIRCULAR, to try a steam-whistle instead of our feeble-toned bell, has been most thoroughly carried out. Our machinists have ransacked the neighboring towns and cities for whistles of various sizes and tones, which have been successively attached to our engine and tried, in season and out of season. The manipulators of the whistles were evidently determined to do their work faithfully, and give us all a chance to judge as to the qualities of the various whistles. But, not to put too fine a point on the matter, some of the notes we have been favored with have been ear-splitting and ear-torturing to the last degree, while others have been so dispirited and mournful

as to remind us of the sounds produced by the whistles made of willow wands or pumpkin vines, whose tooting so delights the boyish ear. At last, however, one has been found whose powerful and not unmusical tones elicited a unanimous vote in favor of keeping it, when the subject of steam-whistles was finally canvassed in our evening meeting.

—At two o'clock, for a month past, there has been an almost daily "busy bee" in the Hall, "doing up" the winter's sewing for the children. The flannel dresses, sacks, &c., made with such rapidity, look every way warm and comfortable. The number of garments made for the children, during these bees, is as follows:

Flannel dresses,	14
" drawers,	29
" chemises,	3
" sacks,	3
Cotton drawers,	6
" shirts,	6
" chemises,	7
" waists,	12
Aprons,	46
Petticoats,	2
Boy's jacket,	1
Linen pocket handkerchiefs,	38
 Total,	167
Garments mended in these bees,	120

—Our Singer's Sewing Machine is a valued and most industrious member of our household; its merits cannot be too highly extolled. Indeed, the amount of work it turns off, with enterprising Mrs. T. at the treadles, would probably astonish small families. The following statistics as to the number of different articles stitched during the months of August, September, October, and November, will perhaps interest some of our readers:

Pocket Handkerchiefs,	110
Towels,	152
Aprons,	141
Men's shirts and night-shirts,	181
Women's and children's dresses,	133
" " chemises,	110
" " waists,	90
" " drawers,	80
" " night-gowns,	65
" " skirts,	32
Curtains,	53
Sheets,	94
Pillow-cases,	118
Bed-ticks,	12
Repaired garments,	406
Miscellaneous,	167
 Total,	1944

The last item includes bed-spreads, comfortables, valances, cushions, men's blouses and overalls, sacks, collars, &c., &c.

—Looking out of our composing-room windows, one day last week, we saw eight two-horse teams in the quadrangle formed by the new-house and wing, Tontine, and concrete building. Four of the teams were loaded with sand, two with coal, one had just come from the Depot and was loaded with merchandise, while the other, at the Tontine door, was being loaded with chests of soiled clothes for the wash-house across the creek. The rattle of the coal as it was tossed into the vaults prepared for it, the sound of the shovels in the sand, as the workmen unloaded their wagons, the shouts of the drivers to their horses, and the thud of the heavy clothes chests as they were lifted into the wagon, were all vividly suggestive of business.

WILLOW-PLACE.

—*Evening meeting.*—W. H. W.—I have had a new realization to-day of the blessings of the spiritual mind. It embraces every good thing. "To be spiritually minded is life and peace." That is something more than outward life and existence—it is eternal life, and a peace that the world can neither give nor take away. With that life and peace we can be happy anywhere, whatever may be our outward circumstances. It is asked, how are we to get the spiritual mind? I answer in the words of Christ: "Blessed

are they that hunger and thirst after righteousness, for they shall be filled." That is the way we shall get the spiritual mind, by hungering and thirsting after it. I wish we might have that hunger. We can get it by fasting from external pleasures and excitements, that are so distracting to the attention. Hunger and thirst for God and spirituality will come if we give place to it; but it will be excluded if the heart and attention are given to other things. "Blessed," it is said, "are they that hunger and thirst after righteousness." Well, we can all have that blessedness.

WALLINGFORD.

—A steam-boiler has been procured and set up in the new wash-room at the factory, and other machinery and fixtures are in rapid preparation. We shall, in a few days, do our washing on the banks of the Quinipiac. Our neighbors express the desire that we should do washing for the public.

—In the evening meeting, G. W. N. remarked, "I believe the Lord is drawing near to us in the revival spirit. I am thankful for anything that makes me feel my relation to the invisibles. Let us all draw near to God. It is said, 'Draw nigh to God and he will draw nigh to you.' And we must welcome all the means God takes to cleanse us and purge out the old leaven. One attendant of the revival spirit is a spirit that really loves judgment—instead of dreading and shrinking from it, that really loves and hugs it. When God's judgment comes to us we feel that it is a pure spirit—one that is lovable, and our best friend."

THE FIRST TERM.

DEAR G.:—Our first term is drawing to its close, and we are in the agonies of term-examination. I use the word agonies, feelingly, you understand, for we are all yet freshmen, and go to the examination-room with some tremors, and that singular scatteration of ideas attendant upon a great desire to keep perfectly cool and collected. I don't think that we have ever been subjected to this ordeal before, though we have had schools or classes agoing ever since I can remember. We are indebted to Yale for this nerve-tester. Yet notwithstanding its terrors, I am getting quite in love with this thorough, business-like way of getting an education. Our previous schools have been, you know, of various models, from the half-day district-school-like drill under Mr. U. over in the old Hitchcock house, to a quiet sit-down at the *Aeneid* after evening meeting. But no sooner was our new Seminary completed than rumors of a new policy were heard. Preliminary examinations, long lessons, and term-examinations were talked about.

I button-holed our Ph. B.

"How's this, Y?" said I. "Why are we to be catechised?"

"We wish," he replied, "to find out what you know, and what you don't know, to start with; then we can divide our sixty-five students in the most judicious manner."

"So you don't allow us the privilege of choosing our own studies?"

"Why no, not for the first term or two. It may be well enough on occasion to study anything one happens to fancy; but there are certain branches all should understand, as they are indispensable to a thorough education."

"For instance," said I.

"Well, Mathematics, including the Calculus, Trigonometry, etc., Physics, Chemistry, the modern Languages, and some other things."

"But I have reason to fear that Mathematics don't agree with me."

"That is it precisely. If you were left to yourself, your education would be one-sided. We intend to even it up."

I saw the point, but I drew a long breath at the thought of those tough Radicals in Robinson, and the unexplored mysteries of Davies' Legendre.

The preliminary Examination came at last, and we went through it in a fashion smacking more of the plucked than the plucky. Soon after, early in September, two months in advance of our usual win-

ter school, we, the Sixty-five, found ourselves arranged in classes, with recitations appointed at certain hours, the studying to be in private.

At first there was some flutter and nervousness. The lessons we thought interminably long, and the recitations, to say the least, harrowing. But practice began to tell, and we soon settled quietly into the work before us.

Our first recitation is in Geometry, at nine A. M., every day in the week but Saturday; twelve scholars. Among them may be noticed our general superintendent of hardware, two trap-shop foremen, and one from the silk-room. Two engineers from our stationary engines, one book-keeper [formerly Edithress *Gr.*,] two carpenters, a dentist, a trap-inspector. Our youngest class-mate is nineteen; oldest, thirty-five.

At 10 A. M., three days in the week, we have a recitation in Robinson's Algebra, and Philosophy on the alternate days. In the Algebra class there are about twenty scholars, six or eight of whom are girls. You know I don't naturally incline to Women's Rights, and that sort of a thing, and withal I have pretty well-defined ideas as to the intellectual superiority of our sex; but in Algebra I must acknowledge that there is no apparent difference in our favor. This however may be owing to the fact that young ladies study harder than we do—at least we suppose they do. The Philosophy class I do not attend, but the members say that our worthy Professor finds some grave errors in the text-book used. Indeed it is said the series of articles recently published in the CIRCULAR on *Vis Viva*, were written by him in part to confute the false theories advanced by Quackenbos. There is a story afloat that he intends to use the professor's privilege of examining the students on those articles. If he does he will be sure of at least one class of diligent readers. The afternoon classes are in Elementry Algebra, Grammar and Geography. The young men, as a general thing, spend the forenoon in study and the afternoon in work. The young women take an hour here and there as their household duties permit.

The term examinations we are now undergoing, are not so terrible as they are tedious. In Geometry we had eight or nine problems given us to write out the demonstrations. When the time was up I had not got through, but was let off, being tired out. Your sister had finished half an hour before. The Algebra examination was also written, but to me was somewhat less tiresome than Geometry.

We hope to hear from you occasionally how you get along in the Yale Scientific School. I begin to think it will be fine sport.

Your brother, C.

CORRESPONDENCE.

WHAT SHALL WE DO WITH OUR WINTER EVENINGS?

"O Winter! ruler of the inverted year
I love thee, all unlovely as thou seemst,
And dreaded as thou art."

YES, for many things we welcome winter, but for none more than for its long evenings. And as winter is upon us, it may not be amiss to inquire as to how we can best spend these long evenings. We are enjoined to redeem the time; and know that we shall be required to give an account of every second of our short lives. But, though many of our winter evenings in former years have been wasted—worse than wasted—spent in folly and sin—yet let us not stop too long to mourn the past, but, with a firm resolve to improve, welcome the future.

In considering how to best improve our winter evenings, conversation occurs to us as the best medium for accomplishing what we desire. By it we may be made happy, and at the same time increase our knowledge and cultivate our social natures. This is what we mean. When winter has decked the earth as a bride, and night has drawn her sable curtains over us, and the north wind, let loose, whistles about our doors, then, instead of spending our nights in a ball-room—where Satan, with luring smiles, robs us of health, physically, mentally

and spiritually; or in a fashionable club—where the beautiful canvas of our souls will be spotted and soiled indelibly; or in the restaurant or grog-shop—where, little by little, our hatred for vice leaves us, and we thoughtlessly quaff the poisonous cup, in whose dregs are mingled ruin and eternal misery; then, we say, instead of betaking ourselves to any of these resorts, let our place be in the peaceful family circle.

The loveliest and most perfect picture of life is a family gathered around the blazing grate, old and young and middle-aged adding each a share to the pleasure of the rest, and all conversing in a familiar manner on subjects of common interest.

But what shall the conversation be about? We have spent winter evenings in the family circle, in spinning gossip, slandering our neighbors, or in light, foolish talk and jesting, until we feared the hour when, alone, we should reflect upon it. We have also been compelled to make this confession, "I have lost my time in company of the learned." It is important that we have an interesting topic for conversation, a topic on which all can say something, give their opinions, relate what they have heard, and recall what they have read concerning it.

How shall we get topics? Dr. Watts suggests that some member of the family read a page or two from a book until some word, expression or thought presents itself upon which the conversation can turn, and when this subject is exhausted, select another in a similar manner. Or let some one during the day look up a topic. But sometimes, when we begin with an important subject, before we are aware of it the conversation is light and frivolous. How can this be avoided? Like some streams that can be turned out of their course by a few shovelfuls of earth or perhaps a few pebbles, conversation can be turned into any channel. This being so, let some one have the tact to act as a sort of master of ceremonies, making it his business to keep the conversation in its proper channel.

When the winter evenings are over and spring comes, if this plan, or something like it, has been pursued, we shall have no cause to regret the manner in which we spent our evenings. We shall have been made happier and better—shall have increased our knowledge and benefited our families. Books will take the place of rum, and refinement the place of boorishness, and in short, we and our associates will be better fitted to engage successfully in the duties of life.

O. P. H.

Lewisburg, Pa., November 1869.

[We think O. P. H., would find it much easier to carry out his ideas on this subject, in a Community, than in private family. Indeed, the question "What shall we do with our winter evenings?" has settled itself very naturally and satisfactorily among us. Supper is usually at 5½ o'clock, during the winter months. After supper, those who are not busy attending to the chores consequent to a meal for two hundred (and these take only twelve folks for about an hour), study their lessons for the classes of the next day, read in their rooms, or else go to the library, where are plenty of books and from twenty to thirty daily and weekly papers. At 7 o'clock the bell rings for reading, which all who feel so inclined attend. The books read are neither light nor heavy, but are chosen with the idea of interesting all. They certainly afford ample resources from which to choose topics of conversation. The reading lasts until quarter of eight, then there is a recess of fifteen minutes before the bell rings for meeting. The latter consists of a newspaper report, the reading of correspondence, and general conversation, either upon topics suggested by the previous readings, on business, or else upon spiritual matters. At 9 o'clock the meeting closes, and persons read, or form themselves into chatty groups, as the fancy dictates.

O. P. H.'s article makes us appreciate, more than ever, the ways we have fallen into. It should be taken into account, however, that the size of our family makes it so complete in itself, and our resources for instruction and entertainment are so varied, that there is but little temptation to seek amusement or excitement outside. The artist must be far

above the ordinary to entice any of us from our home to the concert-hall or lecture-room, while the fascinations of bar-room and ball are unfelt.]

Springfield, Mass., Dec. 5, 1869.

DEAR CIRCULAR:—During the recent illness of our much loved and only daughter, I exhumed from the memories of the past, a fact with reference to the confession of Christ, which has lost none of its vividness or interest to me by lapse of time; and my recent participation in that ordinance of the Community induces me to present it.

After several months of weary watching and anxious care of this child, during a very severe attack of St. Vitus's dance—the developments of which were so frantic that the utmost care was necessary to prevent her from throwing herself from the bed or from our arms, and which, in afterwards describing, she said she seemed possessed with the devil so that she could not as usual say her prayers—and after earnest prayer seemed unavailing, I bethought me one night, during an unusually restless spell, and when I had become almost exhausted by rocking her alternately in my arms and in her cradle, by which means only her constant moaning could be quieted, to induce her to confess Christ in her a quiet spirit. To this she long objected, because she did not believe he was in her. But summoning all the energies of my being, the confession was at last secured, being repeated after me word by word; or rather, syllable by syllable.

Although I had strong confidence in the confession of Christ, I was surprised at the result, for she immediately reposed upon her pillow and enjoyed a quiet and peaceful slumber. From that moment I dated her recovery. Though it was some months before her health was restored, the "devil" was cast out, and now no vestige of the disease remains.

Yours in Christ, J. S. H.

Preston, Mo., November 28, 1869.

DEAR FRIENDS:—The text, "Whosoever believeth that Jesus is the Christ, is born of God," has been the occasion of some reflection with me of late. It seems to me that this verse, compared with several similar ones in the same apostle's writings, must necessarily bring home to every thoughtful reader the inquiry—Am I really and truly a Christian? Do I believe with my heart that Jesus is the very Christ? If so, then I am born of God: and according to the same apostle, "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Now I find that my heart responds—"I believe that Jesus is indeed the Christ, the Savior of the world." But then comes the inquiry, How does my daily life, my thoughts and actions, comport with this conclusion? I discover faults and imperfections in my character which, if not sins, are nearly allied to them, being the offspring of previous sinful habits. And the all-important question presents itself, Am I self-deceived in regard to my belief in Christ, or does God reckon me indeed free from sin and clothed with the righteousness of Christ, which, it is declared in Rom. 3: 22, is "unto all and upon all them that believe"? Oh, how I long to have the ordeal of criticism applied to my character until I shall become perfect, having attained to the stature of the strong man in Christ Jesus. Would that I could step in and invite the criticism of the Community to-night, and on all occasions like the present. My heart ejaculates—"God bless the O. C.;" and may the time come when you will be known at every fireside as the servants of the Most High.

Cordially yours, S. H.

[In regard to our friend's query, we will suggest briefly, that to have faith which receives the righteousness of God, does not necessarily imply immediate perfection of the external character; for the *justified heart and conscience* which Christ gives, is the only foundation on which to build good works that will stand the test of judgment. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Here is the first lesson, and the first result of faith in Christ,

as the Testament will abundantly demonstrate to any one who will take his concordance and refer to the many passages which contain the words "believe," "believeth," &c. And as there is plenty of room for "going on to perfection" after this first step in faith has been taken, so it is worse than foolish to be kept in unbelief and sin, by the devil's bugbear that we are not perfect.]

Syracuse, N. Y. Dec. 10, 1869.

DEAR CIRCULAR:—One year since I sent for copies of your Hand-book and Male Continence, and requested you to send me a few copies of the CIRCULAR; and for the past year I have stood firmly with you upon the platform of Male Continence and self-control. In future, also, with God's help, I shall stand squarely and firmly with you. I also, after reading the CIRCULAR for one year, feel that it has become to me a guide and a blessing. I love it for its practical and moral teachings; for its noble and candid efforts to lead us all to God, and to love Him. I love it because it has taught the way that brings to us true life and religion, free from the narrow doctrines of the churches; and I want to be placed upon your list as a life subscriber to the CIRCULAR. And I would ask you all to pray for me; and for my family, that they may be brought to stand with me and with you all in the love of Christ. I enclose you two dollars, one for the past year for the CIRCULAR which you have been so kind as to send me, and the balance for the year to come.

Yours in love, C. G.

Preston, Mo., Nov. 28, 1869.

DEAR FRIENDS: Permit me to add my mite of appreciation to that which the CIRCULAR is ever calling forth. It would be difficult to estimate the amount of good my family has been the recipients of through its influence. It found us with sympathies deadened, and hopes darkened. But the very best of the former that God ever bestowed upon man, have been aroused never again to slumber; and the latter are struggling up to new light each day.

We have unbounded faith in you as a Community, and in your doctrine. We fully expect the time when the principles that you live will be lived by the whole world. In them we plainly see an antidote for all the ills which mankind through the fall became heir to. Our hearts are with you.

Sincerely your friend, S. E. M. H.

THE SOCIAL PROBLEM.

The following is taken from an editorial in *The Nation* on "The Richardson Tragedy." We call it THE ROOT OF THE MATTER.

* * * * * But why does his [Richardson's] memory need vindication? Why does the public get behind the testimony of those who knew him as to his manliness, his simplicity, his courage, and his truthfulness? Why does it refuse to accept his, or McFarland's, or anybody's account of the causes which led to the separation of the McFarland's and to the McFarland-Richardson marriage as conclusive evidence that Richardson was right and McFarland wrong? Why have ninety-nine men out of a hundred of the best and purest and truest men in the community been saying during the past week either that Richardson met his deserts, or that, at all events, he merits no sympathy? Why do those who most abhor murder under any circumstances, who deny that even killing in hot blood, and under any provocation whatsoever, can be anything but murder "in the dir'st degree," pause when cases such as this occur, and only condemn the assassin after a struggle between their moral feelings and intellectual conclusions? The answer is easy and simple, though nobody who knew nothing of the relations of men and women except what he learned from Mr. Mill's book or the debates at the meetings of the woman's suffrage associations, would ever guess it. In giving it we have to speak plainly, and our impression is that the questions which some advocates of woman's rights are raising will never be settled until there has been much more plain speaking on the part of those who see whatever of good there is in the existing order of society. It is that there is such thing as sexual passion; that in many women and in the vast majority of men it is so strong as to be almost overwhelming; that in all ages and in all states of society it has been as much as religion, law, morality, and custom could do to regulate

or control it; that it makes a weak spot in the strongest and purest natures—a spot at which the wisest as well as the most foolish tremble and are afraid; that probably all other social forces put together have not contributed half as much to influence human character and human society, to make or mar the fortunes of states and men. Nevertheless, one might almost, as we have said, read through nearly the whole literature of the woman's rights movement, beginning with Mr. Mill's book, without suspecting the existence of this tremendous force, or supposing that its existence had much to do with the formation or maintenance of that mass of usages and rules known as "woman's condition" in society; without inferring that the restraints put on the intercourse of men and women, the limitations placed on woman's independence by law or custom, had any better source than the freaks of an irresponsible tyranny, or were other than the arbitrary exercise by man of the authority given him by brute strength over a fellow-creature who happened to be weaker, gentler, and more submissive than himself.

This force is, however, not a thing to be got rid of by ignoring it. We may keep it off the platform as much as we please, or refer to it with scorn, as something to be repressed or even abolished by education and culture; it is sure to assert itself at all times and everywhere, and to force every people which means to live and last to adapt their manners to its working. The experience of ages as to its corrupting influence on the will; of its perverting influence on the judgment; and of the difficulty which the wisest and purest often experience in deciding where its action ceases and that of higher motives begins, have established firmly either in the jurisprudence or the enlightened opinion of all civilized, certainly of all Christian countries, the following amongst other presumptions, as absolutely necessary to the proper preservation of the institution of family in the existing state of human nature, and as only to be rebutted, if at all, by a judicial decision based on clear evidence: (1) that the party, either man or woman, seeking a divorce, is not entitled to it; (2) that a person intervening in a quarrel between man and wife, and assisting in bringing about a separation, is, if the party with which he or she sides be of the opposite sex, an object of grave suspicion; (3) that if he or she intervenes avowedly from motives of affection, and with the view of marrying the object of that affection after a divorce has been obtained, he or she is, for all the purposes of a moral judgment on the act, guilty of adultery, and *ipso facto* exposes himself or herself to whatever social penalties the community may have in store for such offences.

EDIBLE INSECTS.

The first dwellers upon the earth were vegetarians in the strictest sense of the word. Although Adam was given the dominion over the beasts of the field, the fowls of the air, and the fishes of the sea, his diet was limited to herbs bearing seed, and trees bearing seed-yielding fruit. It was not until after the flood that man was authorized to indulge his carnivorous propensities, when he received permission to eat of every moving thing that lived. Under the Mosaic dispensation, the dietary of the chosen people was controlled by the division of the animal world into clean and unclean, or eatable and uneatable; and in the latter class was included every flying creeping thing with four feet, with the exception of "the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind;" so we may conclude that at this early period of the world's history, the insect tribes contributed but little to the sustenance of mankind. The progress of time has wrought small changes in this respect. Man does not take kindly to such unsubstantial fare; and the Gentile world, unfettered by dietetical laws, and with every disposition to enlarge the means of satisfying its physical wants, has added but little to the insect-food prescribed by the Jewish law-giver.

There is nothing particularly tempting in the appearance of the locust, and its introduction into the dietary of humanity can scarcely have been the result of natural selection. We fancy the first locust-eaters must have been driven to the experiment by those famine-creators having left nothing else for them to eat. Be this as it may, the locust has long enjoyed a high repute in Persia, Syria, and Arabia, and become an important item of eastern diet. When corn is scarce, the Arabs even grind locusts in their mills, and convert them into a sort of bread; but they are usually eaten with rice and dates, flavored with salt and spice, roasted alive, or fried in oil, in which last case they are said to resemble crayfish. In the provision-markets of the Levant, the lovers of this delicacy may buy it fresh or salted in any quantity. Dampier tells us the Phillipine Islanders used to capture a species of locust in nets, and parch them over a fire in an earthen pan till their legs and wings dropped off, and their heads and backs turned the color of boiled shrimps. "Their bodies," says he, "being full, would eat very moist, and their heads would crackle in one's teeth. I did

once eat of this dish, and liked it well enough." The people of Teneriffe found it less to their taste when their vineyards were destroyed in 1649 by an invasion of locusts, which kept possession of the island for four months. Several who ate them died in consequence, and the Teneriffians thereupon not only declined to repeat the experiment, but refused to eat pigs fattened upon them. The Calmucks, on the other hand, although equally disinclined to dine off the locusts themselves, have a *penchant* for the flesh of sheep and other animals fed upon them.

* * * * * The locust-eating propensity of the people of Africa was well known to the ancients. Herodotus speaks of a Libyan nation feeding on locusts dried in the sun and eaten with milk, after the fashion of the modern negroes of Gambia.

The locust is held in high esteem in Egypt, Barbary, and Morocco; and Shakespeare was not unmindful of the fact when he made Iago reason thus of Othello: "These Moors are changeable in their wills; the food that to him now is as luscious as locusts, shall be to him shortly as bitter as coloquintida." The Abyssinians refuse to eat the locust, and when the example of John the Baptist is quoted in justification of the practice, reply, like some Biblical commentators, by denying that the saint ever encouraged it. The locust, they say, that he ate with his wild honey, was the fruit of a tree called by the same name. The people of Senaar are of a contrary opinion as regards the merits of the insect, which they prepare for digestion by removing the legs and wings, and then roasting them upon an iron dish. Mansfield Parkyns often tasted this delicacy, while among them, and gives it the negative praise of having nothing disagreeable in its flavor, while he owns he did not consider it a particularly delicious dish. Some of the tribes of Southern Africa have little or no animal food, but depend entirely upon the locust and a few roots and fruits; in fact, as Dr. Livingstone declares, "the locusts are a real blessing to the country;" and that the natives look upon them as such, is evident from their rain-doctors performing incantations for the purpose of bringing an abundant supply. The doctor says, that when pounded into meal, and mixed with a little salt, they make not only palatable food, but one that will keep uninjured for months. Boiled, he found them disagreeable, but roasted, they had a strong vegetable flavor, varying with the plants upon which they had fattened, and the experienced traveler came to the conclusion that he preferred them to shrimps. To Gordon Cumming they proved acceptable enough when other food was scarce, and he speaks of them as futing and wholesome food for bird, beast, and man.

When Humboldt was traveling up the Rio Negro, he once came upon four Indians seated round a brushwood fire, deep in the enjoyment of lumps of black-spotted white paste. Upon examination, the black spots turned out to be large ants, dried and blackened by smoke, of which several bags full were suspended over the fire. The paste was made of cassava flour, and tasted as if it had been mixed with rancid butter, the insect ingredient being the white ant or termite, famous for the voracity of its appetite and its constructive abilities. Herrena had long before recorded that the Panches of the Reyno de Granada subsisted chiefly upon this insect crushed into cakes, and according to him, they reared it in yards specially for the purpose. The natives of the country about Sierra Leone equally appreciate the culinary value of the white ant. At swarming time, numbers of the insects fall into the rivers lying in their line of march; these are quickly skimmed off the water with calabashes by the negroes. When they have collected as many as they desire, they parch them over a gentle fire, and eat them by handfuls, throwing them into their mouths like so many comfits. Dr. Winterbottom thought them sweet, delicious, wholesome, and nourishing; others have described them as resembling sweet almond-paste, sugared marrow, and sweetened cream. In other parts of Africa, the ants are obtained by digging into the ant-hill, and waiting till the laborers come forth to repair damages, when they are swept into a vessel much after the manner in which the ant-eater sweeps them into his mouth. Dr. Livingstone says: "While swarming they appear like snow-flakes floating about in the air, and dogs, cats, hawks, and almost every bird, may be seen busily devouring them. The natives, too, profit by the occasion, and actively collect them for food, they being about half an inch long, as thick as a crow-quill, and very fat. When roasted, they are said to be good, and somewhat resemble grains of boiled rice. An idea may be formed of this dish by what occurred in the Bay of Zouga. The Bayeije chief, Palani, visited us while eating; I gave him a piece of bread and preserved apricots; and as he seemed to relish it much, I asked him if he had any food equal to that in his country. 'Ah,' said he, 'did you ever taste white ant?' As I never had, he replied: 'Well, if you had, you never could have desired to eat anything better!'

The Siamese are fond of spiders' eggs and brown grasshoppers, and the women of Egypt feed on masked beetles, to arrive at the perfection of obesity

that constitutes beauty on the banks of the Nile. In Europe, insect diet has found no favor, but insects have nevertheless been eaten, as some teetotalers take brandy, for medicinal purposes.—*Aldine Press.*

DANGER FROM EATING NUTS.—Medical men advise that salt should be taken with nuts, especially when eaten at night. One time, says a writer, while enjoying a visit from an Englishman, hickory nuts were served in the evening, when my English friend called for salt, stating that he knew of a case of a woman eating heartily of nuts in the evening who was taken violently ill. The celebrated Dr. Abernethy was sent for, but it was after he had become too fond of his cup, and he was not in a condition to go. He muttered, "Salt, salt," of which no notice was taken. Next morning he went to the place, and she was a corpse. He said if they had given her salt it would have relieved her; if they would allow him to make an examination he would convince them. On opening the stomach the nuts were found in a mass. He sprinkled salt on this, and immediately it dissolved. I have known a sudden death myself from the same cause. I generally eat salt with mine, and that improves them.—*Exchange.*

A CHEMICAL EXPERIMENT.—When Isaac Hopper, a member of the Society of Friends, met a boy with a dirty face or hands, he would stop him, and inquire if he ever studied chemistry. The boy, with a wondering stare, would answer, "No." "Well, then, I will teach thee how to perform a curious chemical experiment," said Friend Hopper. "Go home, take a piece of soap, put it in water, and rub it briskly on thy hands and face. Thou hast no idea what a beautiful froth it will make, and how much whiter thy skin will be. That's a chemical experiment; I advise thee to try it."

ITEMS.

INDIAN troubles in Wyoming territory are quite serious.

FAILURES of thirteen business houses in New York are reported.

THE Spanish gunboats were expected to leave New York last Saturday.

McFARLAND has been formally indicted by the grand jury of New York.

THERE are seventy-four Senators and two hundred and forty-three Congressmen.

CONGRESS will take a recess from Wednesday the 22d inst. to Wednesday the 5th proximo.

A Wall-st. swindle amounts to a quarter of a million, and the chief operator cannot be found.

MUCH alarm has been created by the sudden breaking out of the rinderpest in the great cattle show in London.

GOVERNOR CAMPBELL, of Wyoming, has signed the female suffrage bill, and it is now a law of that territory.

WASHINGTON TERRITORY boasts of an immense cranberry marsh, yielding 100,000 bushels in a single crop.

E. R. HOAR, of Massachusetts, has been nominated for Associate Justice of the Supreme Court of the United States.

THERE was considerable excitement in the Gold Room in New York, on the 17th inst. At one time gold was as low as 120\$.

THE London *Times* does not think it possible for cotton grown in Egypt or India to drive American cotton from the European Markets.

A PETITION, signed by 72,000 citizens of this State, has been presented to Congress, asking the recognition of belligerent rights for Cuba.

IT is anticipated that the Duke of Genoa will be proclaimed King of Spain soon after Christmas. It is said that the Duchess of Genoa, has protested against her son's receiving the crown.

IT is reported that a Boston firm has expressed a willingness to pay the U. S. Treasury department \$200,000 per annum for the monopoly of the Alaska seal trade.

THE sessions of the Ecumenical Council have been adjourned until after Epiphany. The opposition Council of Deists, which met at Naples, proved a failure.

THE treaties negotiated by the Burlingame Embassy between the United States and China, and Great Britain and China, have been ratified by the Chinese Government.

ROBERT C. GRIER, Associate Justice of the Supreme Court of the United States, has resigned; his resignation to take effect on the 1st day of February next. Edwin M. Stanton will probably be appointed in his place.

THE deficit in the U. S. Postal Department the past year amounted to \$5,000,000, while the British postal service yielded a profit of \$23,000,000. The deficit in this country is just about what the franking privilege costs.

FATHER HYACINTHE sailed in the Pereire on the 11th inst., for Paris. On arriving there, it is said that he intends to proceed immediately to Rome. The Empress Eugenie is reported to have instructed her Chamberlain to meet the Father at Havre, and dissuade him from attempting to preach in Paris.

IT is said that after this year, the marriage of first cousins will be prohibited in New Hampshire. Upon this New England papers announce that next Christmas eve is set for the marriage of some five hundred cousins in that state, who are determined to forestall the decrees of the law.

THE dignity and mystery which at first invested the "Stone Giant" of Cardiff, seems to be rapidly diminishing, and now, under the title of the "Onondaga Image," the daily papers are endeavoring to prove that it is but a clever hoax perpetrated by certain parties of New York and Chicago. The stone of which the "giant" or "image" is made, is said to have been obtained at the gypsum quarry of Fort Dodge, Iowa.

THE Auburn prison is said to possess a select library of twenty-five hundred volumes, to which the prisoners have free access. The books are selected by the chaplain of the prison, and nothing trashy or vulgar is admitted into the library, but only the works of the best authors in science, history, fiction and poetry. Hundreds of the prisoners read these books with avidity, and finish their day's work promptly in order to gain more leisure for reading.

THE House of Representatives has passed the bill for taking the census of 1870. On Thursday last Mr. Mungen, a Democratic Representative from Ohio, read a paper advocating the repudiation of the public debt. After some animated speaking a resolution was adopted by a vote of 123 to 1, "that the proposition, direct or indirect, to repudiate any portion of the debt of the United States, is unworthy the honor and good name of the Nation, and that the House, without distinction of party, hereby sets its seal of condemnation on any and all such propositions."

The Senate is still at work on the reconstruction of Georgia and the bill limiting the jurisdiction of the Supreme Court. A bill for abolishing the franking privilege has also been introduced.

THE Shaker Communities of the United States (numbering eighteen families, and possessed of real estate to the value of about \$2,267,000, and personal property valued at \$364,528), are investigating the matter of the late change in the Internal Revenue law relative to the returns of persons belonging to their family households. The statute is to the effect that every person of the United States shall pay a tax of five per centum on his or her income, gains and profit, over \$1,000; and further, that only one deduction of \$1,000 shall be made for the aggregate members of a family. Able New York lawyers have assured the Shakers that there is nothing in the law regulating returns of income that debars a member of the Society from deducting \$1,000, the same as any other person is entitled to who does not belong to their number. It is considered that, though the Shakers live in families, so to speak, they are really a joint-stock concern, and their way of living does not destroy their individuality. Commissioner Delano has the matter under special advisement.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 302. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the Circular. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 35. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, Job Printing, and Manufacturing.

SPECIAL NOTICE.

The O. C., and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST, RIBBONS & SEWING SILK.

Machine Twist, and Ribbons of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, carte de visite size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS,

HAND-BOOK OF THE ONEIDA COMMUNITY; with a sketch of its Founder, and an outline of its Constitution and Doctrines. 72 pp. octavo. Price, 85 cents for single copy; \$8.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by A. Newhouse. Second edition; with New Narratives and Illustrations. 280 pp. 8 v. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-control in Sexual intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75. The above works are for sale at this office.

MRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the Circular and orders for our publications.